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171 726 measure; so that the Seri frenzy is at once more instinctive and more fortuitous, or in general terms more inchoate, than the corresponding condition among most of their contemporaries. Accordingly the war customs, like several other features of the tribe, seem to afford a connecting link between the habits normal to carnivorous beasts and the well-organized war customs of somewhat higher culture-grades; and thus they contribute toward outlining the course of human development through some of its darker stages.

712 Conformably with their poverty in offensive devices, the Seri are exceedingly poor in devices for defense. It is an impressive fact that a restricted motherland which has been successfully protected against invasion for nearly four centuries of history should be destitute of earthworks, fortifications, barricades, palisades, or other protective structures; yet no such structures exist on any of the natural lines of approach, and none are known anywhere in Serriland save in a single spot—Tinaja Trinchera—where there are a few walls of loose-laid stone, so unlike anything else in Serriland and so like the structures characteristic of Papaguería as to strongly indicate (if not to demonstrate) invasion and temporary occupancy by aliens. The jacales are not fortified in the slightest degree, unless the turtle-shells with which they are sometimes shingled be regarded as armor; even the most ancient rancherías are absolutely devoid of contravallations of earth, stone, or other material; and both the structures themselves and the expressions of the folk concerning them indicate that the jacales are not regarded as fortresses or places of refuge against enemies, but only as comfortable lodges for use in times of peace. Nor are walls like those of the borderland Tinaja Trinchera known in the interior of the tribal territory—e. g., the similarly conditioned Tinaja Anita, which differs only in the greater abundance and permanence of the water-supply, is entirely devoid of artificial structures, not even a pebble or bowlder being artificially placed save perchance by the casual trampling of the pathways. As already noted, the Seri seem to be practically devoid of knife-sense; they are still more completely devoid of fort-sense, although (and evidently because) they rely so fully on natural things, including tutelaries and their own fleetness, for safety.

713 Although devoid of even the germ of fortification-sense, so far as can be discovered, the Seri are not without a sort of shield-sense, which is of much significance partly by reason of its inchoate character. The ordinary shield is a pelican pelt, or a robe or kilt comprising several skins; it is employed either for confusing the enemy by swift brandishing, something after the fashion of the capa of the banderillero in the bull ring, or for actual protection of the body against arrows and other missiles or weapons. So far as known it is not backed or otherwise strengthened, the user relying solely on the stout integument and [825] thick feathers—or rather on the mystical properties imputed to the pelt as the mystery-tinged investiture of their chief creative tutelary.

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On the coast bucklers are improvised from turtle-shells, though, according to Mashém (confirmed by direct observation), these are not carried inland for the purpose; but the protective function imputed to the turtle was well represented in the rancherìa at Costa Rica by several fetishes made from phalanges of turtle-flippers tricked out in rags in imitation of Caucasian dress (somewhat like the mortuary fetishes illustrated in figure 40*a* and *b*). On the whole, the most conspicuous feature of the individual shields or protectors is their emblematic character; they are sortilegic rather than practical, and express imputation of mystical potencies rather than recognition of actual properties; and in this as in other respects they correspond closely with the offensive devices, and aid in defining the ideas and motives of the primitive warriors. 713 [825]

The actually effective protection of the Seri in warfare is their fleetness, coupled with their habitual and constitutional timidity, i. e., their wildness—for they are verily, as their Mexican neighbors say, "gente muy bronco". Moreover, they are adepts in concealing their persons and their movements behind shrubbery and rocks, and in finding cover on the barest plains; and suggestions are not wanting that the protecting shrub-clumps and rocks of their wonted ranges are credited with occult powers and elevated to the lower places of their zoic pantheon, after the customary way of that overpowering zootheism, or animism, which the Seri so well exemplify in many of their habits. 726 [186] [178]

Summarily, the warfare of the Seri complements the pacific industries of the tribe in every essential respect. It is notable for improvidence, i. e., for reliance on chance; the dearth of devices for offense and defense parallels the poverty in industrial artifacts; and the disregard of fortifications is of a kind with the squandering of present food supplies and the utter neglect of provision for the future. A striking correspondence between workfare and warfare is found in the fierce blood-lust displayed alike in chase and battle, a feature manifestly borrowed from beasts and intensified by besetting beast-faith; and more striking still is the correspondence in motive, as revealed by the overlapping functions of the protective kilt, by the borrowing of animal symbols alike in peace and war, and by the imitation of animal movements on the warpath as in the chase.

In the last synthesis the warfare of the Seri may be considered as characterized by two attributes: (1) The motives, so far as developed, are zoomimic in even greater degree than the prevailing motives of the pacific industries; and (2) the methods are shaped largely by mechanical chance, like those normal to protolithic industry.

Nascent Industrial Development

Industries form the chief bond between man and his environment. The esthetic activities arise in the individual and extend to his fellows; the institutional activities express the relations among individual men 000